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and should rather be asking science to help him fill up the outlines of the sketch, and thus interpret it.

Among the commentaries on Genesis and Exodus with which I happen to be familiar, the *Pulpit Commentary* is the best, on the whole, for average American Sunday-school teachers. In the Introductions to this work, and in other parts of it, may be found pretty good popular accounts, written from an orthodox point of view, of the various critical controversies. A more full and complete account of the history and literature of these controversies is to be found in the article of Dr. Charles A. Briggs in the *Presbyterian Review* for January, 1883, and in the series of articles that preceded and followed it. The best presentation, in English, of the views of the dominant school of destructive criticism is probably the translation of Kuenen's *Hexateuch*, published in 1886. The Old Testament articles in the *Encyclopædia Britannica* are of the same school. On the other side, Dr. E. C. Bissell's *Pentateuch* is perhaps the most complete refutation that has been published in English. The little book of Dr. Rufus P. Stebbins is more readable than most such books. Works of value on the Pentateuch have been published by Dr. Wm. H. Green and Dr. Charles Elliott. There is a full treatment of the subject in Dr. Henry M. Harman's *Introduction to the Holy Scriptures*. Add to these, review articles and articles in commentaries and books of reference, almost without number. The literature of the subject is pretty exhaustively treated in the article of Dr. Briggs, mentioned above, and the book of Dr. Bissell has a very full literary list.

The best work I have met on the biblical account of the creation is *The Week of Creation*, by George Warington, published in London by Macmillan & Co., in 1870. Principal Dawson's *Origin of the World* combines the geological record with the biblical. Dr. S. M. Campbell's *Story of Creation* is good. On this subject, I know of few passages better worth reading than the fourth chapter of Dr. Newman Smyth's *Old Faiths in New Lights*, especially pages 142-153. Other works on the subject are numerous, and some of them able.

BOOK-STUDY : GENESIS (PART I.).

BY THE EDITOR.

I. GENERAL REMARKS.

1. "Genesis" has been chosen for our next "Book-Study," because it is soon to form the basis of work in the International Sunday-school Lessons; and also, because repeated requests have been received from Bible-students that this book be taken up in this manner.

2. No book in the canon makes such demands of the interpreter as does the Book of Genesis. The subjects of which it treats cover the whole domain of knowledge. Of every department of learning, the "beginnings" are contained in this book. No book, therefore, is more deserving of thorough study; and certainly, if nothing more can be done, its contents may be learned.

3. Our aim in this work is a definite one: viz., to lead the student to investigate for himself some of the problems here presented. We cannot take up every thing that belongs legitimately to the book. We may, however, suggest an outline the carrying out of which will lead to some practical results.

4. For use in this work the following books are recommended :—
 - a. *Dod's* Book of Genesis, with Introduction and Notes;* brief and to the point, giving the results of the latest investigation, accepting the composite authorship of the book.
 - b. Pulpit Commentary : Genesis.† Expositions and Homiletics by Rev. Thomas Whitelaw, M. A.; presenting clearly the most important views with the arguments pro and con.
 - c. *Geikie's* Hours with the Bible, vol. I.‡
 - d. *Lenormant's* The Beginnings of History, according to the Bible and the Traditions of Oriental Peoples.§ This is fresh and interesting, but not always trustworthy.
 - e. The articles on the various topics in *Smith's* Bible Dictionary.||
 - f. Much help can also be obtained from such standard works as *Lange's* Genesis,‡ *Kalisch's* Genesis,¶ *Kurtz*, History of the Old Covenant.‡
5. References are given only to those books which are supposed to be in the hands of nearly every Bible-student. The articles and passages referred to themselves contain other references which those who so desire may study.
6. The book will be treated in two "Studies," the first covering Genesis I.–XI., the second Genesis XII.–L.
7. The General Remarks of previous "Studies" are applicable, as well, to this "Study."

II. DIRECTIONS.

1. Master the *contents* of Genesis I.–XI., according to the following plan :—
 - a. *Read carefully* each chapter, noting its main thought, and its connection with the preceding and following chapters.
 - b. *Write out* on a slip of paper the topic, or topics, of which each chapter treats; study these topics, until each at once suggests to the mind the details included under it, and until the *number* of the chapter suggests both the topic and the details.
 - c. *Analyze*** this division: Select say five or six important topics, under which and in connection with which you can arrange all the material.
 - d. *Index* this division: Make a list of important persons, places, events or objects; e. g., Adam, Cain, Noah, Terah, Eden, Creation, Deluge; and connect with each name, in the order narrated, the statements relating to it.
 - e. *Read again* the chapters of the division, (1) correcting and verifying the work done thus far; (2) seeking, especially, to fasten in mind the logical connection of the various chapters.
2. Study the *chronology* of Genesis I.–XI.:
 - a. Get clearly fixed in mind the so-called accepted chronology as commonly given; this will serve as a starting-point.

* In Series of Hand-Books for Bible-Classes. T. & T. Clark, Edinburgh.

† A. D. F. Randolph & Son, New York.

‡ James Pott & Co., New York.

§ Chas. Scribner's Sons, New York.

|| Houghton, Mifflin & Co., Boston.

¶ This may be picked up in second-hand book-stores; or it may be imported.

** Pay no attention to the analyses given in commentaries; make your own. Avoid particularly those analyses which are made upon the basis of the introductory formula "These are the generations," etc.

- b. Compare the varying chronologies* given by the Hebrew text, the Septuagint version, the Samaritan Pentateuch and Josephus, and explain, if possible, these variations.
3. Consider some of the more important *general topics* brought up in this division :†
- a. *The relation of the account of creation, given in the opening chapters, to the account given by science*:‡ (1) What was the object of the writer of Gen. i., what was he trying to show ? (2) In what respects does the order of creation here given differ from that taught by science ? (3) Is there anything to favor the view that the author was really regardless of scientific accuracy ? (4) Is there anything to favor the view that this first chapter is a *poem*, and to be interpreted as *poetry*?§ (5) What light is thrown on the question by other cosmogonies ? || (6) What, in particular, is the connection of the Babylonian account of creation ? (7) Did the people for whom the account was first written, understand the "day" to be one of twenty-four hours ? (8) What is the view prevailing among Christian scientists ? ¶
- b. *The two accounts of Creation*: (1) What is the fact concerning the use of the divine names in the first and second chapters ?** (2) Concerning the differences of style and language between i.-ii. 4 and ii. 5-25 ? (3) Concerning the alleged discrepancies between the two accounts ? (4) The explanation of these facts, so far as they exist, on the supposition that there is but one account ? (5) The view which makes two accounts ? ††
- c. *The Garden of Eden*:‡‡ (1) The biblical statements ? (2) The various problems ? (3) The allegorical interpretation ? (4) The mythical interpretation ? (5) The historical interpretation ? (6) The more important of the theories which have been held ? (7) The view of Friedrich Delitzsch ?

* See Smith's Bible Dictionary, *Chronology*; and various commentaries on ch. v.

† The first eleven chapters of Genesis cover more ground, and present more difficult questions than all that remains of the entire Old Testament. For the *satisfactory* study of the great problems here presented omniscience would be required. It is nevertheless our duty to study them and to find, so far as it is possible to find, a solution of these difficulties. Much will remain doubtful; much, nevertheless, may be ascertained. Only directions of the most general character can here be given.

‡ See *Dod*, Genesis. Introduction, pp. xiv-xxii; *Geikie*, Hours with the Bible, vol. I., ch. IV.

§ See OLD TESTAMENT STUDENT, Vol. III., No. 8.

|| See *Geikie*, Hours with the Bible, vol. I., ch. III.; *Lenormant*, Beginnings of History, ch. I.

¶ These are a few of the questions for which the general student should seek an answer. Scores of books, most of them worthless, have been written on this subject. A most satisfactory statement will be found in *Guyot's Creation*, or the Biblical Cosmogony in the light of Modern Science. Chas. Scribner's Sons, New York. See also what Prof. Beecher says on p. 113 of this number.

** The question of the composite authorship of Genesis, or any other book, is one chiefly of *fact*. Assertions are made as to the existence of certain facts. Now the thing to do is not to argue that these facts cannot, for certain reasons, be supposed to exist; but to show that they *actually do not exist*. On the supposition, however, that the facts do exist, the inferences which destructive critics draw from them may be rejected. We may, each one, interpret the facts according to our own ideas. But why should we discuss the interpretation of them, before we have examined into the case and made up our minds as to their existence or non-existence ?

†† See Prof. Schodde's article in this number; as well as the commentaries *in loco*.

‡‡ See *Delitzsch*, Wo lag das Paradies; also the article by Prof. Francis Brown in OLD TESTAMENT STUDENT, Vol. IV., No. 1; Brit. Encyc., article on *Adam*; Smith's Bible Dictionary, *Eden*; *Geikie*, Hours with the Bible, vol. I., ch. VIII.; Commentaries on Gen. ii.

- d. *The first sin*:* (1) The biblical statement? (2) The allegorical, mythical and historical interpretations? (3) The view which makes it a "combination of history and sacred symbolism, a figurative presentation of an actual event"? (4) The serpent, a symbol of sin? (5) The various traditions of this "sin" handed down among other nations? (6) The relative value of these traditions, as compared with the biblical account? (7) The origin of these traditions and the bearing of this on the biblical account?
- e. *The Cherubim and the flaming sword*:† (1) The biblical passages in which reference is made to cherubim? (2) The form which the biblical writers supposed them to have? (3) The cherub (kirubu) among the Assyrians? (4) Parallels in other mythologies? (5) What did the cherubim symbolize? (6) The flaming sword?
- f. *Cain and his family*:‡ (1) The significance of the story of Abel's murder? (2) Similar stories among ancient nations? (3) The punishment of Cain? (4) The names of Cain's descendants compared with those of Seth? (5) Lamech's family? (6) This account of the origin of arts as compared with that of other ancient nations? (7) The interpretation of Lamech's song? (8) The two important items contained in verses 25, 26 (ch. iv.)?
- g. *The Descendants of Adam through Seth*:§ (1) Make out a tabular list of the names; (2) write in parallel columns the descendants of Adam through Cain, placing Cain opposite Cainan; (3) note the similarities in the names, the differences, also the differences in the meaning of the names, the interchange of Enoch, that in both cases the last name branches into three (Jabal, Jubal, Tubal, and Shem, Ham, Japheth), the part played by the numbers three, seven, ten; (4) compare the parallel usage of ancient nations in speaking of ten primitive kings, heroes, or demi-gods; (5) explanations offered for these facts; (6) variations between the ancient versions in the numbers of this chapter; (7) the purpose of these genealogies; (8) the general impression they convey.
- h. *The longevity of the antediluvians*:|| (1) Traditions among ancient nations in reference to longevity? (2) The opinions of scientists as to the probability or possibility of this? (3) Various interpretations to evade the difficulty? (4) Considerations to be urged in favor of accepting the statements as literally true?
- i. *The Sons of God and the daughters of men*:¶ (1) Various interpretations of these terms? (2) Arguments for and against the view that intercourse of "angels" and women is referred to? (3) Arguments for and against the view that "sons of God" = the Sethites, the pious race? (4) Parallels in ancient mythologies? (5) Giants in Scripture? (6) The meaning of the

* See, besides previous references, *Lenormant*, *Beginnings of History*, ch. II.; *Smith's Bible Dictionary*, *Serpent*; *Commentaries in loco*.

† *Lenormant*, *Beginnings of History*, ch. III.; *Encyc. Brit.*; *Smith's Bible Dictionary*, *Cherubim*; *Commentaries in loco*.

‡ *Commentaries in loco*; *Lenormant*, *Beginnings of History*, ch. IV.; *Smith's Bible Dictionary*, *Cain and Abel*.

§ *Commentaries in loco*; *Lenormant*, *Beginnings of History*, ch. V.; *Geikie*, *Hours with the Bible*, vol. I., ch. XII.

|| Pulpit Commentary, on Gen. v. 5; *Lange's Genesis*; *Kalisch's Genesis*, pp. 158-161; *Smith's Bible Dictionary*, under *Patriarch*; *Kurtz*, *Hist. of O. C.*, Vol. I., pp. 93, 94.

¶ *Commentaries in loco*; *Smith's Bible Dictionary*, under *Noah*, pp. 2175-2177; *Kurtz*, *Hist. of O. C.* Vol. I., pp. 96-109. *Lenormant*, *Beginnings of History*, ch. VII.

- expression "My spirit shall not strive with man forever"? (7) Meaning of "their days shall be a hundred and twenty years"? (8) The "repenting" of God? (9) The destruction of animals with man? (10) The view that would make this entire narrative a myth?
- j. *The Deluge*:* (1) The ark (a) the word, (b) material, (c) plan, (d) size, (e) shape, (f) purpose of construction, (g) the possibility of its containing all that was intended to go in it? (2) The universality of the deluge, (a) authorities for and against, (b) arguments for and against? (3) Duration of the Deluge? (4) The exact meaning of the language employed in the description? (5) Allusions to the Deluge in later biblical literature? (6) The Babylonian account of the Deluge? (7) Traditions among other nations? (8) The events immediately following the flood? (9) The precise object of the flood?
- k. *Noah's Curse*:† (1) The immediate occasion of the utterance of these words? (2) Is it a prayer or a prophecy? (3) The words concerning Canaan? (4) Why was Canaan cursed instead of Ham? (5) The words concerning Shem? (6) Concerning Japheth? (7) The various interpretations of the line "and let him dwell in the tents of Shem"? (8) The Messianic element in this passage? (9) Its fulfillment?
- l. *The Table of Nations*:‡ (1) For what reason is this list of nations of special value? (2) Are the names given those of individuals or of nations? (3) Are the nations presented according to their racial affinities, or according to the geographical location of their territories? (4) The identification, as far as it is possible, of those mentioned as "sons of Japheth"? (5) Of the "sons of Ham"? (6) What is to be understood from the narrative concerning "Nimrod"? (7) Identification of the "sons of Mizraim"? (8) Of the "sons of Canaan"? (9) Of the "sons of Shem"? (10) Of the "sons of Joktan"? (11) Make out a map showing the facts of this table. (12) What were the occasions, the manners and the order of the great human migrations? (13) What are the scientific tests of racial affinity?
- m. *The tower of Babel and the confusion of tongues*:§ (1) Identification of this tower with the temple of Birs-Nimroud at Borsippa? (2) The rebuilding of this temple by Nebuchadnezzar? (3) The relation between the narrative of the "confusion of tongues" and the "table of nations"? (4) Origin of differences of language according to philology? (5) To what extent does philology favor the view that one language was once spoken by all men? (6) Does this narrative teach that the differences existing between languages are due to a miraculous interposition on the part of Jehovah? (7) What was the sin of the tower-builders? (8) What traditions concerning the confusion of tongues exist among other ancient nations? (9) Advantages and disadvantages attending the existing variety of languages? (10) The im-

* Commentaries *in loco*; Smith's Bible Dictionary, under *Noah*, pp. 2177-2187; *Lenormant*, Beginnings of History, ch. VIII., with appendix V.; *Geikie*, Hours with the Bible I., chaps. XIII., XIV.; *Encyc. Brit.*, article *Deluge*, by T. K. Cheyne.

† Commentaries *in loco*.

‡ Commentaries on Gen. X.; *Geikie*, Hours with the Bible, I., chaps. XV., XVI.; Smith's Bible Dictionary on the various names which occur; and on *Shemitic Languages*: *G. Rawlinson*, Origin of Nations (Chas. Scribner's Sons).

§ Commentaries *in loco*; Smith's Bible Dictionary, under *Tongues*, *Confusion of*, and *Tower of Babel*; *Geikie*, Hours with the Bible, I., chap. XVII.; *Kurtz*, Hist. of O. C. Vol. I., pp. 108-122.

portance of this event in the history of the divine plan of redemption ?

- n. *The descendants of Shem* :* (1) The numbers three and ten ? (2) The variations between the figures of the Hebrew text and those of the Septuagint ? (3) The family of Terah ? (4) Ur of the Chaldees ? (5) The reasons for Abram's migrations ?
- o. *The double account of the deluge* : † (1) Study comparatively the following arrangement of the chapters and verses describing the deluge, and, if possible, the accompanying references to the cuneiform tablets containing the Babylonian account :

Ch. VI. 11, 12	VI. 5-8	I. 11-16
13, 14	VII. 1	17-23
15, 16	—	24-27
17, 18	4	28-35
19-21	2, 3	36-38
22	5	39-44
VII. 6; 11-16	7-9	45-52
18-20	16b	II. 2-24
21, 22	10; 12, 17	25-34
24	23	35-39
VIII. 1; 2a; 3b	—	40-50
4	VIII. 2b; 3a	III. 1-4
5; 13a, 14	—	5-18
15-17	6-12	19, 20
18, 19	13b	21-23
IX. 1-11	20	24-31
12-16	—	32-36
17	—	37-44
—	—	45a
—	—	45b-50
—	—	51, 52
—	—	53
—	21, 22	IV. 1-11
—	—	12-20
—	—	21, 22
—	—	23-30

- (2) Note any differences which may seem to exist between the two biblical accounts in reference to (a) the use of the divine names ; (β) the beasts which Noah is commanded to take with him into the ark ; (γ) the time during which the waters prevailed.
- (3) Note the details omitted in each of the biblical accounts, and supplied by the other, as well as the additional details in the Babylonian account.
- (4) Is there any perceptible difference in the style and language of the two biblical accounts ?
- (5) What evidence does the Babylonian account furnish for or against the existence of a double biblical account ?
- (6) What explanation of these apparent repetitions, and differences and discrepancies, may be offered which will render the hypothesis of a double account unnecessary ? ‡

Remark.—Other important topics must be omitted for lack of space. The second division of Genesis will be taken up in the next number of THE STUDENT.

* Commentaries *in loco*.

† This arrangement is taken from *Lenormant, Beginnings of History*, chap. VIII. In this book, pp. 1-45, will be found Gen. i.-xi. translated, and printed in such a manner as to show the alleged different accounts. Foot-notes also are given indicating the difficult points in the analysis. The Babylonian account is given in full in Appendix V. The latter will also be found in *George Smith's Chaldean account of Genesis*, chap. XVI. (Chas. Scribner's Sons).

‡ This topic has been given because the writer is firmly of the opinion that it is the duty of the Bible-student to acquaint himself with the *facts in the case*. The question for each one to settle is: Do these alleged facts exist? And it can only be settled by a personal investigation.